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WEEKLY REVIEW.

—The doctrine of Apostolical Succession places eighteen centuries between the Christian of the present day and Christ. This doctrine teaches that the grace which accrues to the minister of the present day from Christ, has travelled down to him through more than 1840 years, through all the generations of godly or ungodly ministers who happened to be in the line of that grace, through all the dark ages, through all the stupendous corruptions of medieval times. Eighteen centuries of well-used grace between the minister of Christ and Christ himself! Alas for the unspeakable poverty of those who are obliged to live on such a spiritual supply of this. In Zechariah we read of a lamp that was fed from a living olive tree, the oil being conveyed in golden pipes from the living tree to the burning lamp. And so it is with the true servant of God, with the true believer. Jesus died and rose again and ever liveth and is with his people always even unto the end of the world. Every true disciple abideth in him, immediately, as the branch abideth in the vine. "Ye have an unction from the holy One," said John to the Christians of his day. The doctrine of Apostolical Succession, virtually puts Christ back in the sepulchre. The servant of Christ is in contact with the living Christ, the same, yesterday to-day and forever. The Manna of the Jews could not be kept till the next day; every day brought its fresh supply; but Christ is the bread that cometh down from heaven to give life unto the world. Sixty years after his resurrection, we hear the Lord Jesus saying to the Laodicean church, "Behold, I stand at the door and knock; if any man hear my voice and open unto me, I will come in and sup with him and he with me." In fact, the believer knows Christ better than he knows any merely human being. Christ is the Leader and Commander of his people, and the Head of every man.

—Mr. Hynes of the Bombay Mint shows the severity of the famine by "the silver ornaments and melted country silver" tendered to the Mint. Up to October, 1876, these averaged a monthly value of Rs. 5,000. They have steadily risen till they reached the value of eight lacs in May, or 20 lacs in six months. All this is from the poor. These ornaments are the savings' Banks of the poor. It would be a good thing if they were accommodated with real Savings' Banks, where they could get some interest on their savings.

—*Forced loan*; what a curious combination of words! Lend me five pounds, to be paid back at my convenience, if you please; and if you do'nt please, I will bind you hand and foot and take it from you. For five pounds, read five millions. The Porte is the friendly borrower who gives his subjects this pleasing option.

—We have before us a play-bill announcing a representation to be given at the Grant Road Theatre, last Sunday evening at 9 o'clock. At the top are the words "with the Permission of the Police Commissioner." The subject of the representation was the Trial of H. H. Mulharao of Baroda, in English, with translation. The statement is made that the whole procedure of the trial will be so accurately reproduced that the spectator will fancy himself in Baroda witnessing the trial itself. But the thing to which we wish to call attention is that immediately under the words "The trial of H. H. Mulharao of Baroda," there is a Roman Catholic picture of our Lord and Saviour Jesus Christ, with the "sacred heart" surrounded by flames and surmounted by a cross, the head being surrounded by a halo of glory. The impression conveyed to our mind is that this picture is intended to do duty for his late highness, Mulharao. It certainly is rather suggestive, and one would like to know what particular effect was aimed at in the representation of this political event. We saw the other day a book on the Native Courts of India, and among its illustrations was a horrible picture of the way in which an elephant, was made to crush the head of a human victim, at Baroda, in the days of Mulharao. It is certainly very strange that this theatrical company could find no other picture for their purpose than one that is used by Roman Catholics to represent Jesus Christ.

—Our readers will notice in another column a letter to the Friends of Religious Education in Western India, by the Rev. R. Stothert, asking the sympathy and co-operation of the Christian public for the Missionary College under the care of the Free Church missionaries in Bombay, "the only Protestant Missionary College in Western India." This College has now a capital staff of teachers, and its aim is to secure a religious education for the more advanced students of this Presidency. Mr. Stothert thinks an auxiliary Society, representing different denominations of Christians would be helpful. His letter speaks for itself and we have much pleasure in commending it to the notice of our readers.

—The Rev. Mr. Lewis, at the English Cathedral, Bombay, spoke rather severely lately about newspapers. He last Sunday explained that he meant the *Church Times*, the *Rock*, and the *Record*.

—The *Tablet* (Roman Catholic organ) says: "There never was and there never can be a *priest* in the Anglican Church." The *Tablet* is right and the same thing is true of the entire church of God under this dispensation. We have indeed a great High-Priest, and all true Christians are priests, but not in the *Tablet's* sense. Our High-Priest "needeth not daily, as those high-priests, to offer up sacrifices, first for his own sins and then for the people's; for this he did ONCE when he offered up himself." This is in Heb. vii. 27, and it is noteworthy, how this all-important word *once* continues to be sounded. In ix. 12 we read

"By his own blood he entered in ONCE into the holy place, having obtained eternal redemption for us."

Then in the 26th verse:

"Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now ONCE in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Again, v. 28:

"Christ was ONCE offered to bear the sins of many."

Then in ch. x. 1, 2:

"The law can never, with those sacrifices which they offered year by year continually, make the comers thereto perfect. For then would they not have ceased to be offered? because that the worshippers ONCE purged should have had no more conscience of sins."

Then in v. 10:

"By the which will we are sanctified through the offering of the body of Jesus Christ ONCE for all."

And all these instances on two pages. Could anything be more strikingly in condemnation of the Romish and Ritualist offering up of a distinct sacrifice at every repetition of the mass? In these sacrifices there is a remembrance again made of sins every time they are offered. They tell us in so many words, Romanists and Ritualists tell us, that Christ is offered in the mass. This is what is meant by the elevation. But each successive offering implies that the previous one hath lost its efficacy. And so the tendency is to be offering them perpetually. But in all this there is a horrible suppression of the glorious truth made so conspicuous in the above-quoted texts that eternal salvation, holiness, justification, all things that pertain to life and godliness are ours in Him who offered himself once for all, and become available to us by faith. He that hath the Son of God hath life. Among our Selections will be found a notice of the New Sacramentary. Here we have, in direct contradiction to the Scriptures above quoted, these words:

"Accept us, O God, in this our sacrifice which we offer Thee for the whole world, for Thy Holy Catholic Church, for all here present, and for the faithful departed."

A sacrifice for all living as well as for the dead.

—Francis W. Newman, in a letter to the *Jewish Word* on the Religious Prospects of the Monotheistic races, says:

"The less we attempt proselytism, and the more we rejoice in seeing other religions *improve from within*, the more harmonious will be our relations, and more rapid our assimilation; because the general movement wtll converge towards truth even where absolute truth and certainty is beyond human attainment. We must unlearn all superfluity of pride; and, seeing how many mistakes human nature has made in inquiries after things Divine, we may reasonably put on much modesty or at least cease from animosity against that real research which is free from ambition and worldly motives. The very breaking up of faith in ecclesiasticism, even when it is lamentably chargeable with atheism, certainly tends to modesty and detestation of bigotry. My expectation therefore is that, however long Roman and Ritualist ambition may drag down the larger part of Christendom, an upward movement cannot be arrested. Each monotheistic religion will purify itself from its own special weaknesses; and, while honoring chiefly its own hereditary prophet, will neither frown on other monotheistic religions, nor disdain to learn from them. Nay, each will receive as welcome visitors any who come from without and can participate in common worship: as even now a Mussulman accepts as co-religionist a Christian who chants with him the first chapter of the Koran. So shall the prophecy of your Isaiah be fulfilled in the spirit, if not in the letter. Israel shall be a fifth with Christians. Moslems, Indians and Chinese, as a blessing in the midst of the earth; whom the Lord of Hosts shall bless, saying, Blessed be India, and China my peoples, and Moslems and Christians the work of my hands, and Israel mine inheritance!"

The expression "monotheistic races" is a singular one. One would suppose that monotheism was a tribal distinction of the human family. Monotheism was a novelty when Mahomed preached it in Arabia, and if he had not proselyted, his creed would not have had an existence. We should like to know what England would have been to-day, if Mr. Newman's rule of the *statu quo* had been observed in the first century and afterwards. We should have now the worship of Odin and Thor in the north of Europe and of Venus and Apollo in the South. One can safely say that if there had been no proselytism, no endeavours to induce men to forsake idolatry, there would be no monotheism in the world at the pre-

sent day. As for the harmonizing of different monotheistic systems, it should be borne in mind that the differences between these systems are just as irreconcilable, as between them and polytheistic systems. The one God set forth in one system, is as different as possible from the one God set forth in another. With regard to Mr. Newman's reading of Isaiah's prophecy, and his expectation of a day when God will delightedly bless those whose views are diametrically opposed to each other, we may suppose that in that same day men who believe the earth to be the centre of our system, and make all the heavenly bodies to rotate about it daily, men who believe the Copernican theory and hold with Sir Isaac Newton, and men who believe this world to rest on an elephant, and the elephant on a tortoise, all these will see eye to eye and give one another the right hand of fellowship as brother savants. Homeopothy and allopathy will kiss each other, and to say two and two make five will be no heresy.

—We made some severe remarks about certain sentiments of the *Madras Times* contained in an extract that met our eye. The *Times* says we did it injustice by criticizing a portion of an article instead of a whole. We did not know that there was more, and could not divine that the very objectionable language in one part of the article would be qualified in another part. A better way, we think, would have been to draw the pen through the objectionable portion and keep it out of print.

—Another little girl, 7 years of age, daughter of a Mahomedan, has fallen victim to the cruel practice of loading children with ornaments.

—We regret to hear of the death of Mr. Dajiba Jugonnath, Catechist in connection with the Am. Mission, Ahmednuggur, on the 7th inst. For many years he aided the writer of this in his open-air preachings in Bombay, and we cannot but remember with gratitude many kind attentions we received from him. He was originally a Brahmin by caste, and it is more than 30 years since he professed his faith in Christ. He has been suffering from paralysis the last two years.

—We are favoured with the twelfth monthly number (for March) of the *Vedarthayatna*, or Attempt to interpret the Vedas. It contains Hymn 52 and parts of Hymns 51 and 53 of the Rig-Veda-Sanhita. How many years it will take to get through this publication, we are not prepared to conjecture. Each No. consists of 64 pp. The following is a good average specimen of the verses of these hymns:

"When Indra, the wielder of the thunderbolt, emboldened through the Soma libation, fought in the exhiliration of the Soma with Vala and, like Trita (of yore) broke his walls, Indra's allies (the Maruts) like rivers rushing to a low place, rushed against the demon as he let go the flood from his person."

The Soma was an intoxicating liquor.

—A Native Christian writes to us, urging the great necessity of care in the reception of those who seek admission to the church, and mentioning the case of a convert who recently lapsed into Mahomedism.

—The less need the Pope has for money, the more seems to flow in upon him. Relieved of the burden of a temporal crown, he appears to take a singular solace in receiving the pilgrims from distant lands who come to him laden with the gold and silver of which Peter and John had none. His ordinary income is we believe about £2,000 a day, yet English pilgrims have hastened to lay £15,000 at his feet and American pilgrims £20,000, in honor of his semi-centennial episcopate.

—A missionary at Mhow says:

"The Rev. Father (?) O'Neill, who alternates with the Rev. Mr. Hacon of Indore in preaching to the Church people here, learning that we had started a Native Sunday School in the Bazaar, sent one of his Native teachers connected with the Church Orphanage, to induce the young man in charge of it to turn it and the teachers over to him. They had a little talk on the subject of Baptismal Regeneration, and said they could not see their way clear to countenance—or to work in—a school where that and worse heresies were taught."

Our correspondent adds:

"J. W. Fordham Esq. Comptroller of the Holkar State Railway, has started a new school in Mhow. It is in charge of a good Christian young man and is open to all who may wish to patronize it. The charge for tuition will be merely nominal and no pains will be spared to make it a success. This is the only school (aside from those purely military) except one which receives the children of officers only.—We have had a little rain in Mhow but the monsoon has not yet burst."

—Mr. Cramer, an Evangelist from Madras, is now in Bombay. He preached on Wednesday last at the Baptist Church. His discourse embraced a wide range of Scriptural truth, and was delivered with much animation, earnestness and fluency. On account of the unfavourable weather not many were present.

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SATURDAY, JUNE 16, 1877.

ASCETICISM.

In the article to which we have referred, "Asceticism in its relation to Mission Work" [*Indian Ev. Review*] the Rev. Mr. O'Neill has the following question and answer:

"What is the reason that Christianity has so little effect upon the world, and is so little realized, even by its adherents, as a supernatural power? It is well worth while for us to pause and answer this question. May it not be that one great cause is that its preachers have not yet proved its own power in themselves? There is a great deal of difference between the acceptance of a truth on testimony, and the inwrought conviction which comes through experience. It is a great thing to know experimentally that "man doth not live by bread alone," but this experimental knowledge cannot come so long as man fears to trust himself to the Word of God, and clings to natural supports as if they were necessary."

We do not suppose that many of our readers will demur to the above, or to the following testimony quoted from a Native brother:

"In these days most of us are accustomed to think that to make ourselves as comfortable as possible in this world is rather a part of the wisdom which Christianity teaches us. Moreover, the Christianity generally presented by the lives of Englishmen in India seems to have of devotion as little as possible, and of comfort and enjoyment as much as possible. And I cannot help feeling that such an aspect of Christianity is not only calculated to suppress all high aspirations in the heart of native converts after heroic acts of religion and self-denial for which my countrymen have always been very famous, but it also makes the conversion of the unconverted more difficult. The example of Englishmen has great influence on that large and daily increasing number of natives who are educated in English schools and colleges, and are becoming quite Anglicized in their ideas and manners; and they, too, are becoming more and more fond of comfort and luxury, and seem to make them the object of their life. And this makes them averse to do acts of self-denial. And, as their education affords them the means of living a comfortable and luxurious life, they become peculiarly unfit to make those sacrifices which a respectable native must make if he wishes to embrace Christianity."

When the writer goes on to quote with approbation the opinion "that the cause of the failure of modern missions is due to the neglect of fasting" he shocks the convictions of many on two points. Many well informed Christians are sure that modern Missions have not been a failure, and are also sure that fasting is not, as the above-expressed opinion would lead us to think, paramount in importance to faith, hope and charity. Father O'Neill's conclusion is thus expressed:

"The conclusion, then, that I draw is, that not only is asceticism recommended to missionaries by Scripture and by reason, but that also the experience of the missionaries of all ages of the Church is in favor of it; so that, if it has been of late years somewhat discouraged, depreciated and neglected, it is our duty to endeavor, both by word and example, to recall it to its true position in the estimation of all Christians, and especially of those who are engaged in mission work."

The arguments used by Mr. O'Neill are such as if valid would show that asceticism is not merely obligatory upon missionaries and ministers, but upon all Christians. In fact, that there is no salvation without it. He lays it down that we inherit from Adam a corrupt nature, a flesh that must be crucified with its affections and lusts, and we receive from Christ a new nature, created in righteousness and true holiness. He thus proceeds:

"It is upon the fact of this our existence in a twofold nature that the double rule of repentance and faith is based. Repentance is the only principle to guide the regenerate man in his conduct of himself so far as he belongs to the race of the first Adam; faith is the only principle which guides him as a child of God. From repentance flow humiliation, sorrow, self-discipline, mortification, self-examination, confession of faults, fear of being a castaway, and all those penitential practices which dig deep the foundation of the spiritual life. From faith spring joy, hope, love, courage, devotion, prayer, and all those high acts of religion by which the soul rises up to lay hold of and to labor for God. Both are most necessary. To build without digging deep the foundation is but to lay up a store of future disaster and disappointment; to be always digging the foundation, without erecting anything upon it, is to labor without reward."

It thus appears that a man is not saved by faith, but by repentance and faith. Repentance has its fruits and faith its fruits. Repentance expresses itself in a life of asceticism (humiliation, sorrow, self-discipline, mortification, self-searching, confession). Now how does this correspond with the Scripture? Is this the way of salvation there set forth? We do not find repentance and faith insisted upon when the unconverted are addressed. But in as much as in many places, salvation is attributed to faith alone, it would appear that a true faith always includes repentance, is, in fact, the best expression of repentance. Repentance in the Greek is *Metanoia*, change of mind. The sinner is alienated from God; repentance, change of mind, is shown in his turning to Christ; but this he cannot do without faith. Mr. O'Neill uses the word repentance not at all in conformity with the Greek original, but with the word in the Vulgate, *pœnitentia*, which, with the Romish ideas connected with it, is anything but a happy rendering, is, in fact, a complete perversion. When the multitude on the Day of Pentecost asked Peter, what they should do, he replied, "Repent and be baptized in the name of Jesus Christ." Here the change of mind was shown by their public avowal of faith in Jesus as the Christ by baptism. The fruit of it is said to be gladness (Acts ii. 41, 46, 47). We are told that without faith it is impossible to please God. The process of sanctification is described by Paul in these words: "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory." Nothing in the world so tends to the crucifixion of self as the knowledge of Christ crucified for our sins. Nothing so reveals the odiousness of sin as the reception of His love. See this exemplified in the case of "the woman that was a sinner," Luke vii. 41-48, to whom the Lord said in conclusion, "Thy faith hath saved thee, go in peace."

The Greek word from whence *ascetic* is derived is found only once in the N. T. viz. in Acts xxiv. 16: "And herein do I *exercise* myself, to have always a conscience void of offence, towards God and towards man."

Far be it from us to deny that humiliation, sorrow, self-discipline, mortification, self-searching and confession well become the Christian in view of his past sins, and in view of the sinful tendencies of his nature. But nothing in all the world will harm him more, or more effectually hinder his progress, than for him to look upon these things as meritorious, or even creditable to him, or to value them as spiritual gifts. It would be a mistake analogous to that of a man covered with ulcers who should take credit to himself for knowing that he has ulcers. What he wants is healing. The Holy Spirit is the author of all holiness, and he sanctifies us by the knowledge of Christ. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,

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Mr O'Neill refers to the watchings and fastings, mentioned by Paul in II Cor. vi. 5. But the connection shows that the apostle is speaking not of voluntary watchings and fastings, but of those that were incidental to his apostolic life: "Approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities and distresses, in stripes, in imprisonments and tumults, in labours, in watchings and fastings."

We reject the word asceticism, as the designation of a Christian grace. But we believe it to be of the highest importance that preachers of the Gospel should show in their lives that they find their all in Christ. We believe it to be important that they should live by the faith of the Son of God, and that this faith should find an emphatic exhibition in all the details of their daily life, so that all men shall see that they are not dependent on those things which the world seeks so eagerly and considers to be so necessary. In January 1849 the writer addressed his missionary brethren in a letter treating of the style of life that becomes the missionary, and from that time to the present has felt it to be a privilege to confine his expenditure within twenty pounds a year, giving away all that came to him above this, and never asking any man for any thing. Yet he cannot say that in this there is anything of the nature of sacrifice. Hundreds of missionaries have made far greater sacrifices. And hundreds of missionaries have had far greater success than he has had. The writer has not however seen any reason to change the views expressed in the letter referred to. "Unto them that believe Christ is precious," and we want to make it as evident to men as possible, that Christ satisfies us, and that we are raised above the desire for those things which have such an absorbing value to them. And it is evident that a style of life which would express this in one country, would not in another.

A NEGLECTED MEANS OF GRACE.

Paul makes special mention of the grace of God bestowed on the churches of Macedonia, in connection with a contribution made by those churches in aid of suffering believers in Judea. To give is a means of grace. It is more blessed to give than to receive. Christians may avail themselves of all other means of grace, but if they neglect this it will fare ill with them. But not all giving is blessed. What kind of giving is it that becomes a means of grace to us?

We give in vain if we give grudgingly. God loveth a cheerful giver. Our gift must be the expression of love.

We give in vain if we calculate on some return. To give, with the idea that it shall in some way be made profitable unto us, is just a commercial transaction. It is a disguised piece of selfishness, that is, selfishness with a lie added to it. It is not that a return *in kind* is always looked for. The gift may be for the sake of maintaining our credit in the community we belong to; for the sake of being thought liberal; for the sake of satisfying our conscience. We shall perhaps obtain the particular return we have in view; but giving under these circumstances will not be a means of grace.

To give of our superfluity, that which remains when all our wants are satisfied, this will not be a means of grace. Except in the case where we have reduced our wants a good deal below the ordinary level. The Christian love that finds it blessed to give; does not say, After my luxury, your comfort; after my comfort, your necessity; after my necessity, your extremity. But rather, with John Wesley, it sacrifices personal luxuries to the convenience of others; personal convenience to the necessities of others, and personal necessities to the extremities of others.

That giving may be a means of grace to us, it is necessary that what we give should be really ours. If one else has a claim upon it, it is not ours to give. The first obligation is to render unto all their dues. Ours, we mean, so far as the claims of others are concerned. The Christian regards himself as a steward; all that he has belongs to God; it is only his in the sense that God has committed it to him for a season, and is proving him by means of it.

The Jews of old were required to give tithes, besides free-will offerings, for the support of religion, and with regard to the poor and needy, the afflicted and distressed, they had for their guidance the rule 'Thou shalt love thy neighbour as thyself.' There is no reason to believe that the Jews as a body were any more scrupulous in obeying these precepts, than the mass of nominal Christians now are in observing the precepts of Christ. They were none the less binding on this account. The precepts both of the Old Testament and the New show that God has no idea that his people will suffer loss by an over-cultivation of the spirit of liberality. God is good, and has a profounder regard to our interests than we can possibly have, and would be very slow to impose upon us any obligation that would endanger our interests. He has given a conspicuous place in the Gospel to the poor woman who threw in her last two mites, and it is evident that she went home richer than she came, for his love and friendship went with her.

What is the entire life of Christ but a protest against man's idolatry of gold? There never was a time when men made more account of money, than they now do. Christians are summoned to protest against this prodigious and all-pervading love of money, and to put their protest into such an unquestionable form that all shall be compelled to see it. The trust that should be reposed in God is given to money. Men, looking into the future with its possible demands, are not satisfied with the thought that God is there; the absorbing question is How much hast thou, oh my soul, laid up against these coming years? If they have a good sum ahead, they can look forward cheerfully; but if they have God only, we hear them saying, Ruin stares me in the face.

When salvation came to the house of Zaccheus, his coffers sprang open and the piles of silver made their way to the houses of the poor in Jericho. One half of his fortune was set apart to meet the quadrupled demands of those whom he had defranded, the rest went to the poor, and all that remained to him was Christ. But he was unspeakably happier and richer than he had ever been before. When the three thousand were converted many of them suddenly lost their means of livelihood; but they who had property, placed it all at the disposal of the church, and we have these two great facts recorded of that church so full of the Holy Spirit: No man lacked any thing; no man counted any thing his own. And they were full of joy we are told.

It is a great mistake to suppose that the privilege of giving is confined to the rich. It is a means of grace that God is not willing to see any deprived of. Sometimes a man or woman may be receiving what seems insufficient for their own wants. Faith will teach the Christian so circumstanced to say, God is wiser than I, and it seems good to him that I should be as I am; it *is* good, then; and let me thank him for it. But there is another victory for faith to win; not merely be content, but exercise self-denial and give, of your poverty, something to those that are poorer, or something to the furtherance of the Gospel. The widow of Sarepta was poor enough; if any one could be dispensed from giving, she could be; but no, the Lord would have her share her meal with his servant; was it a mistake? No, indeed. So of the Corinthian Christians we are told that "in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Finally, we would press upon our readers the importance of adopting some law in this matter, some system, not leaving the matter to fluctuating impulses. Let us settle it between the Lord and ourselves what we really need, and let us joyfully surrender all beyond to the advantage of others. Let us seek to understand the lovingkindness of the Lord, and make our life worthy of it, and give the best possible expression to that faith by which we are saved.

WHOSOEVER. V.

"Whosoever believeth that Jesus is the Christ is born of God." 1 John v. 1.

To believe that Jesus is the Christ, is to believe that he is, by divine appointment from the beginning of the world, the Saviour of mankind. Christ means the Anointed One. The chrism by which Jesus was declared to be Christ, was expressed in the following prophecy, quoted by our Lord at the beginning of his ministry: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." To believe with the heart that Jesus is this Christ, so anointed, not merely was so once but is, always and every where, is to recognize the fact that man is ruined, that I am ruined, that the only power to redeem me from sin and hell and fit me for heaven is in Christ, and is available for mankind and for me. The question does not relate to a Jesus of our imagination; many are ready with their Jesus whom they wish to recognize as Christ; but the Jesus who *is* Christ is the very Jesus pourtrayed in the New Testament. Many have evolved for themselves a Jesus who is not very urgent that they should have done with sin, and whose grace is shown in taking them to heaven in spite of their sin; but this is not the Christ of God. It is only the Spirit of God who can enable us to see that the very Jesus whose will is embodied in the Sermon on the Mount, and who was like a lamb before her shearers in the presence of his triumphant enemies, is the Christ. To know him as the Christ is to know that he is invested with supreme authority over all men and over me, and to receive him as my Leader and Commander. The devils indeed know that Jesus is the Christ; they are persuaded of it; but they do not really know Jesus; for he that loveth not knoweth not God. The belief that saves takes in the heart; without the heart, the intellect cannot rightly know; it only half knows and is betrayed by its half-knowledge. Things that have moral relations can only be truly known when the heart co-operates with the intellect. The Spirit of God operates upon the whole nature of man, not upon a fragment of it, which the intellect is at best. The faith that apprehends Jesus as the Christ, is the faith that appropriates his salvation, the faith that causes us to find our life in him.

Every time that any man utters these two words "Jesus Christ" he declares that Jesus is the Christ. In declaring this, he is either a liar or a believer. Liars shall have their part in the lake which burneth with fire and brimstone. To say that Jesus is the Christ is to say that Jesus comes to me from God with offers of salvation, and that a day is coming when the whole world, myself included, shall stand before His throne of judgment. To recognize him as the Christ, is to recognize him as the King whom God hath set upon his holy hill of Zion, and to bow the knee before his almighty sceptre. But they who obey him not, have nothing to do with this word "Christ," have no right to utter it; they utter it to their own condemnation.

The disciples were very glad when they saw Jesus on the Mount of Transfiguration; but Christ means that and more. Nicodemus said to Jesus: "No man can do these miracles that thou doest, except God be with him." Jesus said, "Except a man be born again, he cannot see the kingdom of God." To see Jesus to be the Christ is to see the kingdom of God; he is born of God that sees it. Men that see it not are still in their intellect, and still in their sins.

NOTICES.

Rev. R. Stothert is to deliver a Lecture on "Christian Ethics" in the rooms of the Young Men's Christian Association on Friday next 22nd June at 8 P. M.

Mr. O. A. Kramer, Evangelist, late of Madras, will preach in the Baptist Chapel, Bellasis Road, to-

morrow at 11 a. m. and on Monday at 8 p. m. Further arrangements will be notified on Monday evening.

Epitome of News.

Saturday, June 9.

—The *Osservatore Romano*, in the official version of the Pope's reply to the Scottish pilgrims, makes His Holiness say that if the progress of conversion north of the Tweed goes on much further he will establish there the Catholic hierarchy as he has already done in England. The *Unita Cattolica*, in a leading article on the address of the English Catholic members of Parliament to the Pope says that Christ's triumph over the Queen of the Seas is at hand. In 1850 no one would have believed in such an address from such a quarter. Yet a little while and a similar address will come from the whole British Parliament. It is on the Thames that God prepares for the head of His Church compensation for the wrongs endured on the Tiber.

—*Lancet*: "The bearing-rein would be less commonly used if it were more generally recognized as a device for giving underbred animals an appearance which nature has not bestowed. High-class horses do not need to have their heads held up in this fashion, and in proportion as the rein is effectual it causes pain and spoils temper. A very small acquaintance with the anatomy of the horse, and the part the head plays in balancing and controlling the movements of the shoulder and leg, must convince anyone that to tie up the neck is to deprive the animal of his power of steady and safe progress, besides, to the eye of a judge, destroying the effect of natural grace and bearing."

Monday, June 11.

—The Pope, who lately applied to both France and Austria for help against Italy, has been informed by the Governments of those countries that it would be absolutely impossible for them to open negotiations in his favour based upon the restoration of the temporal power.

—*Civil and Mil. Gazette*: "During the rain and thunder at Sabathoo on Saturday morning, three Mussulmans and a Brahmin sought shelter in a small Hindoo temple in a green shady hollow outside the bazaar. Piercing the newly-plastered dome, and running down the central lamp-chain swinging six feet above the ground, a stream of lightning killed one Mussulman (seated immediately under the dome,) stunned the Brahmin, and shunning the other natives the blue flame flashed out at the doorway, leaving the temple floor uninjured. None of the men had any metals about them. The hair, right eyebrow, arm and leg of the dead Mussulman were singed, and a superficial burn, four inches long, scarred the right temple, but nothing else attracted notice, and the face wore the happy expression of calm placid sleep."

—Damage to the extent of some lakhs of rupees has been done to the grain at the Bankipur and Dinapur stations of the East Indian Railway by the rain within the last few days.

—A ghastly business was lately perpetrated in Persia in the name of justice. The band of a noted outlaw, by name Fazl Ali Shah, was attacked by the police, their leader slain, and eleven of the freebooters taken captive to Shiraz; whereupon the Governor of Fars, wishing to make a terrible example, ordered each of them to be built up to the neck in a pillar of masonry. The British representative at Shiraz telegraphed to our Minister at Teheran, and in consequence of his remonstrance, the Shah, so it is said, sent orders to stop the brutal punishment. Nevertheless it was carried out—the unfortunate wretches lingering for many hours in terrible agony.

—Mr. Todd, 2nd Assistant Collector of Rutnagherry has been fined Rs. 50 for assaulting Mr. Moroba Vinoba.

—There has been a serious outbreak of cholera on board a number of the ships lying in the harbour. The vessel chiefly affected was the Anchor Line Steamer Macedonia, among whose crew several deaths have occurred, but there have been sickness and death on board several other ships also.

Tuesday, June 12.

—The address of Sir Richard Temple at the first meeting of the Legislative Council at Poona, yesterday, appears in our contemporary's columns filling more than one.

—Among the candidates lately examined by the Irish College of Physicians were Dr. Louisa Atkins, Dr. Sophia Jex-Blake, and Edith Peckey, who all succeeded in satisfying the examiners, and have now received the double diploma of the college, which entitle them to place their names on the medical register as fully qualified physicians.

—*Bombay Gazette*; Bhosawul, 10: "Mr. William Todd, engine driver, while working his up-train today at Chandnee, met with a sad accident—he had his right leg and left arm smashed, the amputation of which was necessary. The particulars I have not learnt yet. He is in the Railway Company's hospital and is attended by Dr. M. W. Gairdner, M. D. Hopes are entertained of Mr. Todd's recovery. He is a popular man, and there is much sympathy expressed for him."

—It was expected, says the *Englishman*, that the Holkar State Railway would by about June have been opened right through from Khandwa to Mhow, Indore, and Fattehabad on the great Malwa plain. Communication on the plateau between the last named three places has been open for some time, and, we believe, is under regular traffic arrangements. It is the twenty miles or so of difficult work on the Sinnol Ghat section which bar the way from Choral Chauki, and there travellers and traffic have still to turn off and climb the stiff gradients of the old but excellent Agra and Bombay Ghat road. The cause of the lengthened delay in the completion of that section—which we have reason to put off to September—is mainly owing to the failure, in fact the falling in, of one of the longest tunnels on the incline.

—A native Christian settlement is being established near the Sutlej, a gentleman resident in America finding the money, and sending out supplies of seeds and other essentials.

—On the 5th instant, a man named Robert Colvin, of the 83rd Regiment, stationed at Hyderabad, Sind, shot himself in one of the barrack rooms by placing the muzzle of a loaded rifle between his teeth and pressing the trigger with his toes.

—There appears to be more trouble brewing in ecclesiastical circles in Ceylon. Correspondence has passed between the Bishop and the Rev. Mr. Cavilier relative to the contemplated building of supplementary Churches at Puselava, Badulla, Matale, and other stations in which churches already exist. The Bishop declares this procedure to be an organisation for division in the Church, and that he shall feel compelled to prohibit any Church of England clergyman from officiating therein. The matter is referred to the Metropolitan, as coming within the scope of recent resolutions framed for the guidance of churchmen in all differences on points of discipline.

—*Lucknow Witness*: A commentary on the book of Genesis, prepared by the Rev. D. W. Thomas, Principal of the Bareilly Theological School, has just been issued from the American Methodist Mission Press. It forms a neatly printed volume of 840 pages, in Roman-Urdu, and is well calculated to do good."

Wednesday, June 13.

—*Bombay Gazette*: "About 10 o'clock on Monday night a Mahomedan named Joosub Ismail, residing in apartments on the fourth story of a house situated at the corner of Old Memonwarra, reported to the police that his daughter, aged seven years, was missing; that he had sent her out about 7 o'clock that evening to fetch some curd from a shop nearly opposite his house, and that she had not since returned or been heard of. She had on her person when she left his house a pair of silver anklets, two silver bangles, a pair of silver earrings, and a pair of gold earrings, of the collective value of Rs. 51-8. A search was immediately instituted, but no account of the girl could be found until this morning, when the body was recovered from a well at Mazagon known as *Gunga Bawree*. The body when found was dressed with the same clothes as when she left her father's house, but minus all her ornaments."

—*Madras Times*:—"Captain Shortland, the officer in charge of the famine camp reports that cholera of a most virulent type has recently broken out in the Adoni taluq, and that the coolies every where have, from long privation, fallen very easy victims to the dreadful disease. The dead and the dying lay huddled in heaps together; medical aid was all too insufficient to stay the march of the frightful scourge, and faster than they could be carried away the poor people were dying."

—There have been 94 deaths by Cholera in Bombay, in the last four days.

—*Rock*: The departure for Rome is telegraphed of nearly a hundred Canadian pilgrims. On the other hand, the *Orange Sentinel* (Toronto paper) publishes a list—*the names being given in full*—of nearly 400 citizens of Montreal, who, led to the light by the earnest ministrations of Pastor Chiniquy, have within the last few months not only publicly abjured the errors of Popery, but have actually notified the fact to the Roman Catholic bishop of the city. As a set off to this statement, a French organ of the Redemptoral Fathers asserts that "they have lately received the abjurations of more than 800 Protestants in England." But the good fathers must forgive us if we decline to attach any credit to this intelligence until it has been supported by the name and addresses of the alleged converts. Apropos of the large gathering of Catholic pilgrims expected in Rome this summer "to congratulate Pio Nono on having completed the fiftieth year of his episcopate," we read that the aged Pontiff—with that remarkable eye to business which has never deserted him—"has given 200,000 lire (8000*l*.) to the master of his household *to pay the Customs dues on the presents* which are about to reach his Holiness from all parts of the world," adding, with exquisite forethought, that "*the sum is to be increased if necessary.*"

—The Czar has sent a letter to the Synod of the Orthodox Church, thanking that body for completing the translation of the Bible, in which he says: "Let the Church address its most earnest prayers to God. Let it continue to manifest the sanctifying power of His Word for the progress of the Russian people in faith and piety, on which rests the true welfare of empires and nations."

—Receipts in 1876: British and Foreign Bible Society, 207,000*l*. (13,000*l*. less than 1875); Society for the Propagation of the Gospel, 136,906*l*. (11,600*l*. increase, and the largest income ever received in one year); Colonial and Continental Church Society, 33,000*l*.—decrease 5,000*l*.; Irish Church Missions to Roman Catholics, 22,839*l*.—increase 3,300*l*.; American Missionary Society, 12,253*l*.—decrease, 1,400*l*.; South Church Pastoral Aid Society, 53,861*l*.; decrease, 3,250*l*.; London City Mission, 45,450*l*.; Religious Tract Society (benevolent and not trade receipts only) 16,937*l*.; Church Miss. Society, £190,693.

—At a meeting of the Church Pastoral aid Society, Lord Shafterbury said: "Observe the long delay in settling the question of religious services at the burial of Nonconformists. Be assured that it will go further to endanger the position of the Church, to agitate men's minds, and to create a bad feeling among various Christian bodies, than almost anything that has ever occurred. Well now, seeing that such was the state of things, I determined to make an effort to effect a compromise. I did devise a compromise. Of course I entered upon the inheritance that usually falls to the lot of those who mediate. I maintain that I am right when I say it is in vain for a Government however powerful, to declare that they will support a large body of men in the Church in refusing such a concession to the Nonconfirmists of England and Wales. Rely upon it that when the question comes to be made a public question,—and it will be made a public question whenever the next general election comes on,—you will never be able by means of Acts of Parliament and logical arguments to beat back the voice of nature. You are striking against the strongest sympathies of human nature in your refusal, and you will never get the mass of the nation to go with you."

—At the Protestant Reformation Society's meeting.—The Rev. Dr. Cumming seconded a resolution. He read from a Roman Catholic Prayer-book, in use on the Continent, to show that in every Psalm, by the authority of the Pope, the name "Lord God" had been expunged, and the name "our lady" substituted. If there was idolatry on earth, surely it was this. The whole Roman Catholic system was a desperate delusion, and he believed that its Church was approaching her doom. He thought the shock of her downfall would be terrible; she would never give in only after a desperate struggle. She was preparing for that, and the last issue was at their doors. They should know how they were to "inwardly digest" the Bible, resist the novelties that Popes and priests introduced, and to hold fast to the grand old truths which had God for their Author, grace for their guidance, and eternal happiness for all those who believed and loved Jesus Christ.

—The grand jury at the Central Criminal Court have returned a true bill against Mr. Bradlaugh and Mrs. Besant on a charge of having published a book with an immoral tendency.

—There are now 116 lady missionaries employed as agents of various societies in this country. The Indian Female Normal School and Instruction Society has 33 Agents, the American Presbyterian Mission 15, the Society for the Promotion of Female Education in the East 13, the American Union Zenana Mission 10, the American Board 7, the Methodist Episcopal Church 7. Several missionary societies have respectively 5, 4, and 2 each.

Thursday, June 14.

—Two accidents are reported on the G. I. P. R. line, S. E. without loss of life.

—The Str. *Mirzapore*, with English Mails left Aden for Bombay, yesterday, 3 p. m.

—Government has decided that 54,000 chests of Bengal opium shall be sold in the calendar year of 1878. The price to be paid to the cultivators for the crop of 1877-78 will be Rs. 4½ per seer, 70 consistence—instead of Rs. 5 per seer, as formerly paid. At the same time, in order to equalise the conditions of competition between Bengal and Malwa opium, an addition of Rs. 50 will be made to the British duty levied on the Malwa opium.

—*Bombay Gazette*: "The enquiry into the accounts of the Official Assignee's office is still going on. The deficiency is said to amount to some Rs. 32,000."

Some lines on the expression 'half Caste,' have been contributed to the *Friend of India*. We have not space for the whole, but the following will show the spirit of these verses:

2 Has the Christian a caste like the Brahmin,
That snobs empty headed thus rail?
Or, if mixture of race be a caste sin,
England's caste is low down in the scale.
3 With her Celtic, her Roman, her Dane, Sir,
With her Saxon, her Norman, her Dutch,
With all out castes from over the main, Sir,
Sure *her* mixture is slightly too much
4 For said snobs to attempt such a sneer—
Men who serve Merry England the most,
By that act in their life long career,
Which takes them away from her coast.
9 If our bible is not a mere fable,
If its statements have value or force,
Then was Adam, for red, white, and sable,
Our common humanity's source.
10 And Christ has united the life streams
Divergent for ages that flow'd,
All colors are lost in His bright beams
All races are one in the Lord.

—*Sword and Trowel*: According to the papers a certain reverend "curate in charge" in the South has recently alluded to the subject of confession in the following select and instructive terms. He says: —"Let them come boldly to God's appointed priest to receive absolution. They did not know what a tender tie would soon spring up between themselves and him—a tie more tender then ever existed between husband and wife or any other relation." This is very frank language, and deserves to be well weighed. We do not dispute the truth of the assertion, but, on the contrary, believe it to be only too true. In the barbarous days of the past a sour apple tree and a less tender tie would have been the reward of any man who tried to "confess" Mr. Bull's daughters. Happily that period has passed away; but we hope that Paterfamilias will find gentle but equally efficacious ways of protecting the easily beguiled, and will in some way or other put an end to this very "tender tie" business. One of the best ways will be to refrain from entering Anglican mass-houses, and attending only at places where the Gospel is preached without the admixture of Popish rites. Too many attend Tractarian performances merely to see the embroidery, floriculture, and posturing; but, from seeing, the softer sort go on to admiring, and thence to accepting. Better cut the connexion at once, before any of these tender ties are formed.

—The work of the Rhenish Missionary Society in the Indian Archipelago is thus noticed in the *Christian*: "For many years that Society has been engaged there, the good seed has in some measure at least been sown, and not a few of their labourers have laid down their lives for the cause of Christ. Many of your readers, no doubt, are aware of the massacre that took place in 1859 on the island of Borneo, when within a few days seven servants of God were murdered by the natives. The labours of those and of others who have since gone to enjoy the presence of their Lord have not been in vain. At present the above-named Society has on the island of Borneo five stations, with about 250 souls who have come out of heathen darkness into the light of the Gospel. On Sumatra they have eleven stations, with 2100 members; on the small island of Nias two stations, with sixty members."

—Same; Glasgow: The New Evangelistic Hall was opened on Friday, 4th inst., and will stand as a noble memorial of the work inaugurated by the American evangelists. It will give accommodation to upwards of 2000 people the cost has been £14,000.

Friday, June 15.

—*Bombay Gazette*: "We understand that the Court-Martial on Sergeant Major Miller found the prisoner guilty of the charge of writing to the *Standard* the letter headed, "How to spoil a Regiment." The Court, however, is said not to have been unanimous, and we can well believe this report to be correct, for not only was the evidence clearly insufficient to establish the charge against the prisoner, but the Court committed a serious irregularity by allowing the prosecutor to reply on the whole case after being allowed two days to prepare his answer, though the prisoner had called no witnesses in his defence. The prosecutor must have been aware that, as no witnesses had been called by Sergeant Major Miller, he was not entitled to make a reply, for he called his final speech a "summing up," and this evasion was sanctioned by the Court. The Deputy Judge Advocate General has now, however, quashed the proceedings as illegal, on the ground of the unfair advantage given to the prosecutor, and all the papers have, we hear, been sent home for the information of H. R. H. the Field Marshal Commanding-in-Chief, who has taken the greatest interest in the case."

—Same; London: "The French crisis continues to divide with the war the attention of Europe, and the agitation which it has caused shows no sign whatever of abating. France is now in a position of absolute isolation, without a single ally in Europe. Her relations with Germany, which were tense even before the change of Government, have now become actually menacing; and Italy is deeply embittered by the accession of a Clerical Ministry. The effect upon the internal affairs of France threatens to be no less disastrous. The President has definitely placed his own power in question; for the point upon which the French electors will have to decide is practically whether the Marshal shall or shall not retain his place. Thus, in the name of Conservatism, he has made unstable the one stable element in French politics. What annoys even the friends of the President is the wantonness of his *coup d' etat*. In an attempt to put down Republicanism, he has done it immense benefit. He had only to let things alone; and M. Jules Simon would by this time have ceased to awake Conservative alarm. The ex-Premier held his position on sufferance. Though members of the same party, he and M. Gambetta had not the least love for each other; and any day might have brought the two Republican chiefs into collision. When that moment had come, Marshal MacMahon might have got rid of his Minister, without exciting any great alarm or any great surprise. The unanimity with which the President's act has been condemned by the journals of every European country is really remarkable. The Clerical and Bonapartist organs are the only ones which have a word of praise for him. As a De Broglie Ministry is in power, it is not surprising to find that the Press is gagged; that even foreign correspondents are menaced, and that foreign papers are intercepted. And the new Prime Minister has made more prefectoral changes within his few weeks of power than have taken place within the seven years since the fall of the Empire."

—The native servant recently committed by the Magisrate of the Lahore District for having outraged a European child, aged seven years, has been convicted and sentenced to transportation for life.

—The *Englishman*:—Another of the well-known representatives of the elder generation of Hindus has gone from among us, Maharaja Ramanath Tagor, the head of the well-known Tagor family, having died at 12 o'clock on Sunday last, at the age of seventy-seven. He expired, as all good Hindus would wish to do, on the banks of the sacred river, at the Ghat built by his late relative Prosono Kumar Tagor, surrounded by the members of his family and numerous friends.

—Deaths last week, 922. By fever, 356. By Cholera, 205.

—The same day on which the Mahomedan girl was murdered for her ornaments, a Hindoo boy, 8 years of age, was decoyed away, stripped of his ornaments and then let go. The supposed thieves have been caught.

—There has been a Court of Inquiry with regard to the death of young Wingfield, midshipman on board H.M.S. Newcastle, who with two others lost his life in an heroic effort to save a man who had fallen overboard. The *Times of India* correspondent says: "Commander Dacres, Lieutenants Bethell, Schomberg, May, and Field, and Chief Engineer Hill, were all of the opinion (more or less strongly expressed) that either the boat lowered for the rescue of the men should have been allowed to stay out longer, or that another boat should have been lowered, or that the ship should have beaten up towards the spot where the men were last seen, or at least that they should have been allowed to wear the ship."

The Court acquitted Captain Douglas of blame. Dissatisfaction with this verdict is expressed. "The greater part of the evidence adduced consisted of depositions taken at a previous inquiry held on board the Newcastle. That inquiry was held in the after cabin in the presence of the captain, and those who know what an autocrat the captain of a man-of-war is on board his own ship, will know what value to place upon evidence given before himself, by his own officers and men, in a case in which he was the principal person concerned."

—Professor P. Peterson, M. A, is appointed to officiate as Registrar in place of the Rev. D. C. Boyd, M. A., who resigned the office of University Registrar from 31st of May last.

—*Overland Mail*, May 25: The Turkish Parliament is threatened with suspension on account of its denunciations of the incapacity of Mukhtar Pasha, Redif Pasha, and the military administration.

A verdict of "Wilful murder" has been returned by the coroner's jury against the four persons concerned in the death of Mrs. Staunton at Penge, and the prisoners have been apprehended on the criminal charge.

Amongst the deaths recorded this week are—The Earl of Orkney; Sir M. Digby Wyatt; Lieut.-Gen. T. Tapp, C. B., late 103rd Regt.; Lieut.-Col. A. R. Wilson, late H. E. I. C. S.; Major P. Henderson, late 42nd Madras Inf.; Rear-Admiral W. Hoseason; Lady Emily Drummond; and Mr. H. G. Oldham, late 12th Bengal Cav.

—A curious seal, having in Hebrew letters the name of Haggai, son of Sebaniah, has been found in excavating near the site of the mosque of Omar in Jerusalem. It bears the marks of extreme antiquity.

—There are seventeen places of evangelical worship in Constantinople and its suburbs. There are six educational institutions, of which two are American. The Bible societies issued in 1875, 44,500 Scriptures, in whole or in part, in 20 languages.

Selections.

THE NEW SACRAMENTARY.

We could never have expected that *our* paper (*The Rock*) would have been made the vehicle of communicating to the public the full text of the new "Sacramentary," yet so it is. The following letter explains itself:—

"THE NEW COMMUNION."

Sir,—In the course of your editorial remarks upon the "Brief Sacramentary," copied by you from the *Whitehall Review*, you ask why the *ipsissima verba* of the "Holy Mass" are not given in that serial? I think I can give you the reason. *For the sake of reverence.* The review in question is a secular journal circulating not exclusively amongst Church people. The "Church of England Family Newspaper" however is, it may be presumed, confined in its circulation to the religious circle, and the text of the service in question would, not, therefore, be out of place in its columns. In case you should care to print it, I have much pleasure in transcribing from the printed book which lies before me, which, I may add, I received some weeks since from a friend who is a gentleman much interested in such matters. It occupies pages 4, 5, and 6 of the "Brief Sacramentary," and reads as follows:—

"HOLY MASS.

"*Signing himself with the cross, the Priest beginneth*: In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

"*Then the Psalm, Collect, Epistle, Gospel, and Creed.*

"*Blessing of the cup of wine and water*:—

"Be it bles✝ed by Him, out of whose side came blood and water.

Oblation of the Bread.

"Receive, O, Holy Trinity, this oblation which we offer Thee, in the sacred memorial of our Lord Jesus Christ. . . . [The omitted portion does not differ materially from our office.—Ed.]

"Hosanna in the highest.

"Blessed is he that cometh in the name of the Lord.

"Hosanna in the highest.

"Truly holy and blessed is our Lord Jesus Christ, Who the night before He suffered took bread and blessed and break it, and gave to His apostles, saying, Take, eat, this is My body. Likewise the cup after supper, saying, Drink ye all of this, for this is My blood of the New Testament, which is shed for you, and for many, for the forgiveness of sins. Do this for My memorial. Remembering, therefore, O God, this His command, as also His precious death and burial, His glorious resurrection and ascension, and His awful coming again, for all and through all we offer Thee Thine own of Thine own. And we pray Thee to send the Holy Ghost upon us and upon these ✝gifts, that He may make this bread the ✝ body, and this cup the ✝blood of the same Jesus Christ our Lord; and grant that all who partake thereof may receive forgiveness of their sins, and all other benefits of His passion. Accept us, O God,

in this our sacrifice, which we offer Thee for the whole world, for Thy Holy Catholic Church, for all here present, and for the faithful departed : through the same Jesus Christ our Lord in Whose prevailing name and words we sum up our petitions, saying, 'Our Father,' (*to the end*). *Breaking the Bread, he putteth a fragment in the cup, and elevateth, saying,* 'Deliver us from sin, and all evils, O God, and grant that we may receive those gifts, the Holies for the holy; not to condemnation, but to the everlasting salvation of our souls and bodies.

At the Communion.

"The Body (*or*, the Blood) of our Lord Jesus Christ preserve my (*or* thy) body and soul unto everlasting life.

"*Thanksgiving after Communion.*

"We give Thee humble and hearty thanks, O Lord God, that Thou hast vouchsafed unto us the sacred Body and Blood of Thy dear Son, Grant that they may so cleave to our inward parts that we may never more be separated from Him, and that of a temporal gift, they may become unto us an eternal remedy. Through the same Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all thanksgiving and glory for ever-more. Amen.

"*The Blessing.*

"The Lord God Almighty bless you+Father, Son, and Holy Ghost. Amen."

I offer no opinion upon the above.

WILLIAM GRANT.

18, Clifton square, Peckham, S.E.

[It will be observed that the points in which the above Sacramentary differs from our own Communion office are all in the direction of the Real Presence. Thus in the administration of the elements the words "eat (or drink) this *in remembrance, &c.,*" are studiously ommitted. And not only the *corporal* presence of our Lord, but the physical operation of the elements as a "remedy" for sin is distinctly taught in the thanksgiving after communion. Except that "both kinds" are (we suppose) given to the laity, there is little, if anything, to distinguish this office from the Roman—ED.]

THT BOSTON TABERNACLE.

GENERAL SWIFT'S TESTIMONY,

In our last week's issue a reference was made to the conversion of this well-known citizen of Boston. The following testimony given by him at one of the noon meetings is extremely valuable :—

Whatever I can do in speaking will be by telling my story as briefly and plainly as I can. I never doubted the existence of God. Since I came to observe things, the rising and the setting sun, and the sea and the sky, and all the marvel of the seasons, have been proof to me that there must be a Supreme Being that was the cause of all life and the source of all truth; but as for any dependence upon that Being, any communion with Him, and trusting Him, I was as absolutely indifferent as a savage or a pagan. But while living in this world many years, and living like the world, my father and my mother, and my wife, and my sisters, and many friends, were pouring their prayers into heaven and pleading there for me; and their prayers were heard, and I became intellectually convinced that there was nothing to a human being of such concern to him as the welfare of his own soul. I knew well enough that I had had evil and good put before me, and that I had deliberately chosen the evil, and that there stood against me a sum of sin.

There it stood—the fact could not be denied; no shoddy metaphysics, no fancy logic, no trick of reason could delude me with the idea that I could forgive my own sin. I was too sensible for that, and I anxiously looked into the Bible for help, and I found that if that Book didn't understand anything else in the world, it understood the nature and the condition and the wants of my soul with an unerring accuracy. I saw I wanted a new nature if any man did, and I found that I and all other men could accept the plan of salvation provided by the wisdom and the love of God, and obtain a new heart, and live in Him and for Him, or I and all other men could reject that plan, and we could have our old natures and live without Him here and for hereafter. I chose deliberately to give myself up to that Saviour who by his sacrifice on the cross had given Himself to death for me. I chose, I say, to do this, but I determined at first to do it all alone by myself, very quietly in the silence of my own chamber, with no one but Almighty God as my confidant.

One Sunday evening, altogether beyond any arrangement of mine, without the slightest intention of so doing, and (now it seems to me) guided by the hand of the Power above me, I was led into the Tabernacle. I don't know how Mr. Moody knew I was there, but he did. I never spoke to him in my life till this noon, and yet he evidently got up that sermon expressly for me, because every sentence in it, like a rifle-shot, went to my heart; it was the sermon upon the precious "Wills," and the main scene was "Whosoever will confess Me before men, him will I confess before my Father in heaven." Those words "Confess before men" rang in my ears; they seemed like a bolt coming from the skies with the light of the throne upon them, and I did confess before men. I told my story with the weakest knees I ever had in my life, but there came to me that consciousness, which is the only test of spiritual knowledge, that pardon and help from God had come to me; and I stand here these few minutes in the centre of this city as one of the later witnesses and my testimony, like that of all the martyrs and all the believers that in song and prayer have told of the unspeakable worth of salvation, is but one more witness.

There are men here, many of them, that know me. They know what I say now to be true; that I have shared in this city I love as many social and as many public occasions as any man in it, on land or on sea. I have mingled in scenes of festivities, and Boston has not a pleasure of any sort, untasted by me. I know it through and through. I have sampled this world's goods in all their variety, and I have sampled the promises of my Father in heaven. I tell you, with the solemnity of this hour upon me, that a crowded life of what is called enjoyment, compacted into one glowing whole, cannot equal two weeks of that peace which comes with prayer and with certainty that my feet are on the Rock of Ages.

Oh, may God help me to touch some heart here today. In a very few years, my friends, we shall be standing upon the border of the shoreless sea, and then, with the chill of death upon our faces, we must either hear the condemnation, "He that is unjust let him be unjust still," or, having touched the hem of His garment, we shall look beyond and see the beckoning hand and the shining face, and hear the beloved voice welcoming us with these words, "Come unto Me, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—(*Christian.*)

"OUT OF THE DEPTHS."

BY REV. F. C. HILL.

Among the fatal and heart-rending providences that will cause the recent winter to be painfully remembered for a generation to come, will be the loss of the ship *Circassian,* at Bridgehampton, on the south side of Long Island. This large ship, of 1,900 tons' burden, first came ashore in a dark and stormy night, but so near that the crew of the life-saving station in that place were enabled, by the use of a mortar, to shoot a line over the stranded ship, by which means all the officers and crew were rescued.

Subsequently the Coast Wrecking Company dispatched a vessel, with crew and implements, to get the ship afloat, or, if they should not succeed, to save as much of the cargo as possible. Among the wreckers employed to assist in this work were the Indians of the Shinnecock tribe, living on a beautiful neck of land, purchased in 1703 by the town of Southampton, and leased to the tribe for one thousand years, distant from the scene of the disaster about five miles.

Here dwell the remains of this once numerous and powerful people. Their occupation consists chiefly in fishing in the bay and ocean, cultivating a few acres of their rich, fertile soil, and occasionally catching whale in the ocean, at which business they are said to be most expert and successful.

The wreckers had succeeded in removing a part of the cargo, and had gotten their anchors out, only waiting for the next tide, when they were sanguine of floating and saving the noble ship.

As night drew nigh there came the appearance of a storm. The captain was advised to come ashore with the crew and Indians, but this he declined. He had confidence in the ship as being sufficiently strong to withstand the rough weather that threatened. He even refused to have a line from the shore to the ship, athough entreated so to do. The night closed in, and with it came one of the most terrific gales of the season. Very early in the evening the captain and crew saw their mistake, but too late to be remedied. The ship began to pound heavily npon the bar. In vain the friends on the shore and the crew of the life-saving service endeavored to throw a line over the foundering ship. Each time they failed, and were obliged to give it up in despair. The mate and two sailors took refuge at the mast-head, taking with them a buoy, to which they lashed themselves. Here they remained until the mast gave way, and they were cast into the sea clinging to their frail support. On this they were drifted through the foaming breakers, and reached the shore just alive. The captain of the ship, the balance of the crew, and the Indians, perished. After some days their bodies were washed ashore and buried.

This was a terrible, crushing blow to the tribe. Before the disaster they had slowly wasted away, until they numbered only 187 souls in all. The ten that perished were mostly young and active men. Their death has deprived the tribe of a large proportion of their strength and support. They were, indeed, stricken and afflicted. Nearly every family in some way was made to share the loss, and the widespread sympathy felt for them indicates how great is their bereavement.

About two weeks since Brother George Hill, an esteemed local preacher, residing at River Head, feeling a deep interest in them, went over to hold with them a four days' meeting. Here, in their small settlement, for nearly two weeks the meeting continued. I have before me a letter from Brother Hill, from which I extract the following.

I have just returned from Shinnecock Neck, tired and worn out with the constant labor of the past ten days. At the time of my leaving forty souls had been happily converted to God; and still the good work is going on. I thought I had seen all kinds of revival experiences, but those witnessed there have eclipsed all I ever saw. I have been obiged to put the work in the hands of some good laymen from Bridgehampton, promising to return to them again soon.

I do not see how I can leave them until the work is finished and the entire tribe is converted.

Brother Hill goes on to say;

The poor Indians feel that they have been scourged for their sins. When I arrived among them I found them full of tears and sadness rested upon every countenance. Now so many have been converted, their sorrow seems to be turned to joy, and their entire village is changed from a place of weeping to one of rejoicing.

In conclusion we would say, these tidings, coming from the home of that poor, afflicted people, will be gladly received throughout the country, and thousands of hearts will thank God in their behalf; and prayer will be offered for them that He who hath come to comfort and bless them will keep them unto eternal life.

The good, faithful local preacher whom God has made such a blessing to them is obliged to travel twenty miles through pine and sands, and over the bleak and dreary "Shinnecock Hills," to minister unto them the words of this life-doing the work of an evangelist, with no reward save what he will receive at the resurrection of the just.—(*Chr. Advocate.*)

DR. TAYLER LEWIS ON THE BOOK OF JOB.*

BY REV. GEORGE B. CHEEVER, D. D.

This is certainly one of the most valuable contributions ever yet made by American scholarship and learning to the treasures of theological and Biblical criticism. The mastery it displays over all the regions of erudition connected with the questions that come into discussion, concerning the age, object, inspiration, meaning and teachings of the Book of Job, is quite wonderful. And all the investigations and arguments are penetrated with feeling and life, an illumination of divine love, an enthusiasm of belief on moral and spiritual as well as critical grounds, a confidence of decision by the spirit, and not the letter merely. The fervor of an ardent piety, as well as the researches of a profound master in human learning, are here, and an assurance of demonstration by looking through the atmosphere of faith and love, most reviving and refreshing in contrast with the spirit of suspicion and skepticism.

Prof. Lewis wrote, many years ago, an essay on the need and right use of the believing spirit as a guide and guardian of the mind in Biblical and theological studies, and in the pursuit of living truth. It is this spirit, fervent, and profound, that along with vast acquistions in philological, historical, and critical science, has given him such superiority over a multitude of learned commentators.

This believing spirit it is, not a philosophic indifference, nor a mind divested or dephlogisticated of spiritual faiths or heavenly prepossessions, but disposed to seek and glad to find God; this spirit, not credulous of external portents, but intuitive and sagacious from experience of inward living truth, is the key in the bosom, or master of the key, of a divine

* The Book of Job. A rhythmical version, with introduction and annotations by Prof. Tayler Lewis, LL D., Union Theological College, Schenectady, N. Y. Lange's Commentary, edited by Philip Schaff. New York; Scribner, Armstrong & Co., Broadway.

revelation. It is not as a revenue officer, getting his living by detecting and breaking smuggled packages, counterfeit seals, and a percentage of the fines levied on dishonest merchandise and merchants; nor is it as a wolf in sheep's clothing, seeking to destroy the sheep; nor as a dog in the manger, barking and biting at those who look for spiritual life; but as a servant or under-angel of the Covenant of Promise, that the believer, in the capacity and with the armor of the critic, moves about in the fields of divine truth.

The Book of Wisdom of the son of Sirach says, most pithily and powerfully, "A standing pillar of salt is a monument of an unbelieving soul." A skeptical critic stalking about among the evidences of God, in the history of his judgments and the books of his revealed word, is as such a pillar, galvanized for destruction, or as a whirling sand cloud of the desert, capable of burying a whole caravan, when it breaks and sweeps on the surface.

If nothing else had been gained to the theological acquisitions of this country by the publications of Lange's voluminous commentaries on the Scriptures, under the careful supervision of Dr. Schaff, save only the employment of Prof. Lewis's profound scholarship and deep piety in that great work, this itself would have more than repaid all the labor and expense requisite for the undertaking. The production of Prof. Lewis's volumes on Genesis, Ecclesiastes, and the Book of Job, is the invaluable result of a litetime of divine learning, and reverential, prayerful, loving, and believing investigation and thought. For many years no such contribution of equal value has been made to theological literature either in Germany or England. Indeed, it is not too much to affirm that no age nor any country, since the opening of the era of the Reformation, has given to the world works of profounder value in the whole domain of the exposition of the Scriptures.

Neither in the English language nor the Germad are there any volumes that more powerfully ann sucessfully grapple with the forms of modern infidelity, especially the very pretentious attacks of science "falsely so called," against Christianity, and the more subtle influence of skeptical conjecture, caricature, and depreciation of Old Testament truth, apparent in such works as Stanley's latest issue of the History of the Jewish Church, in which some of the suppositions of unbelief, suggested by foreign critical suspicion, are adopted and set up as canons of criticism, though in opposition to the positive testimony of Christ and the Apostles.

The believing spirit, not the spirit of doubt, is certainly what is needed in voyages of discovery in the Word of God; the believing spirit, equipped with external learning as the servant, not the master; the spirit using the letter, not the letter usurping the spirit, or denying it. It is not ironclad vessels, with ice-breakers, and stores of pemmican, and medicines against scurvy, and spirit-lamps for darkness, and Esquimaux furs under the shadows of Arctic mountains, enveloped in a firmament of freezing fogs, with ghostly mirages instead of the sun; it is not thus harnessed, nor in such regions, that we are exploring, nor in frozen, unknown seas; but in the land of promise; much of it, the land Beulah; attended by the spirit of love and power and of a sound mind; gathering food and refreshment by the way, as they who minister at the altar live by the altar, laboring *on* the Word, and living *by* the Word, from the moment of our entrance on the possession of this heavenly inheritance; the old corn of the land being just as truly God's gift for our life as the manna in the wilderness.

In these Commentaries, the fruit of Prof. Lewis's life of learning, genius, and piety for more than seventy years, we have a harvest that gives seed for the sower and bread for the eater; as it was always intended that the Word of God, not handled deceitfully, but by manifestation, accumulation, and illustration of the truth, should do. Seeing we have this ministry, let us make the most of it, and not be afraid of its fulness. By such volumes, God who commanded the light to shine out of darkness, doth shine in our hearts, that we may have knowledge of the glory of God in the face of Jesus Christ. The highest faculties of the mind are requisite for a good commentator, as well as the deepest inpirations of piety. And here we have, amidst a wilderness of Arabic and Oriental learning, fresh gushing fountains rising up perpetually in the region of the imagination, and streams of purity and joy, from the realm of the higher reason, to make glad the city of God.—(*N. Y. Evangelist.*)

Nothing worth having is got by sin; nothing worth keeping is lost by holiness.

Scripture is a tried weapon fn our spiritual conflicts; let us therefore stick to it.

TO THE FRIENDS OF RELIGIOUS EDUCATION IN WESTERN INDIA.

The only Protestant Missionary College in Western India is the one conducted by the Free Church Missionaries, in what is officially called the Free General Assembly's Intitution. With this Institution will always be associated the memory of its great founder, the late Dr. Wilson, whose name could not be prepetuated in any way more suitably than in connection with religious education.

Although the Missionaries have no desire to expend their strength in a competition with the Educational Department of the Government, and although they refuse to have the value of their labours tested by the number attending their schools, by the amount of fees, or by the results of Government inspection, it is still of great importance that the Missionary College should secure the sympathy and cooperation of the Christian public. Now, especially, that young men belonging to the Native Christian community are coming forward as College Students, it is time that there should be a common feeling, and as far as possible, joint action in support of the College.

The objection is often brought against Missionary Institutions that the missionary is secularized by devoting himself to educational work, and that the connection with Government and the University involves a compromise even of religious principle. The record of Dr. Wilson's labours should, however, be a sufficient answer to all such objections, and it is well-known that the Free Church Missionaries in Bombay have never considered themselves precluded from engaging in evangelistic work, or from the study of the vernacular languages.

It may be allowed that the tendency of events at present is to widen the separation between the educational missionary and the purely evangelistic missionary. But this tendency will in a great measure be counteracted, if our friends at home send out such a number of men as the demands of all departments of mission work show to be indispensable. And, in this repect, the present aspect of affairs must be allowed to be in the highest degree encouraging. For many years, the staff of the Free Church Mission in Bombay was so small, and so little hope was held out of reinforcement that it seemed vain to expect that the requirements of a systematic course in connection with the University would continue to be met. Now, however, a happy change has occurred. Since the beginning of 1875 no less than three new Missionaries have been sent out, all admirably qualified for this special department of work. Now that the Church at home has thus done her part in providing for the religious education of the native youth of Western India, it is reasonable to expect that the Christian public here will come forward to support the same cause with equal generosity. Some, perhaps, will be of the opinion that the best way to do this is to establish other Missionary Colleges in the Presidency. Others, again, who consider that one well-equipped college is, at least in the meantime, all that can be adequately supported by the resources which the missionary zeal of the Christian Church is prepared to furnish, will hail this proposal as affording an opportunity for Christians of different denominations to combine in one common enterprise.

In order to carry out this idea, the obvious method would be to form an Auxiliary Society in Bombay, in connection with the Free Church Committee for Foreign Missions. The great aim of such a Society would be to maintain and increase the efficiency of the College Department of the Free General Assembly's Institution. The Society would include as members all of every denomination of Protestant Christians who desire to secure a religious education for the more advanced students of this Presidency. In subordination to this, the Society might serve several important ends. It might enforce with great authority upon the Church at home the necessity of maintaining an efficient staff of missionaries, and of making such arrangements regarding salaries and pensions as are indispensable to the permanency of the institution. It might also exert a powerful influence in this part of India, in opposition to a mechanical and materializing system of education. It might encourage all educational missionaries with the assurance that their work would be tried, not so much by the Government standards, as by the moral results, which are of paramount importance from the Christian point of view. And especially as regards the College, it might confirm the missionaries in the opinion that merely to turn out graduates in such numbers as to bulk largely in the lists of the University is an occupation unworthy of the Christian instructor; and that while they maintain a connection with the University their chief business is to teach up to the Christian standard, and to seek first the results which are of least account in the estimation of the world.

The undersigned will gladly receive any communication expressing sympathy and concurrence with the proposal now made, or conveying any suggestion of a practical nature.

R. STOTHERT.

Bombay, 21st May 1877.

MANIFESTATION.

BY CHEYNE BRADY.

At conversion the sinner is revealed to himself, and God is revealed to the sinner.

The sinner is manifested to himself, his sins and iniquities are shewn to him, he sees what he is in God's estimation. He learns that all things are manifest in God's eyes. He cries, "Against Thee, Thee only have I sinned, that Thou mightest be justified when Thou speakest, and be clear when Thou judgest." He justifies God; his just sentence against sin is admitted.

God is revealed to the sinner; the Lord Jesus is manifested as a justifier against sin. He reveals Himself to the soul as a Saviour, a Redeemer, or Substitute. The great problem is solved, How a just God can love the sinner? How a sinner can be reconciled to a holy God? Jesus Christ the Son of God has borne the punishment due to our sins. We look to Him, believe in Him, accept Him, and are saved.

The full meaning of being saved is not generally understood at conversion. We are too apt to take pardon or justification only. True, at first we have a joy which gives a certain power over sin, and we live rejoicingly and overcome our sins. But this wears away too often; the soul finds out that it has not continual victory over some daily infirmities, over some of what are known as besetting sins. Great sins appear to have been overcome, but little ones seem to be troublesome; and worries, cares, or frets arise to trouble us, and too often even the great sins suddenly start into revived power, and surprise us by gaining temporary mastery.

The simple remedy for all this is to accept Jesus as a *full Saviour*, to believe that He is able to save to the uttermost, that He is called *Jesus* because He can save His people from their sins, that He is a Saviour no less from the *power* than the *penalty* of sin, to seek a further manifestation of Jesus Christ as an indwelliug power, by His Spirit able to give us the victory over every foe.

Beloved reader, let us seek for a full minifestation of the Lord to our souls. Hear His words (John xiv. 21): "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and *will manifest Myself* to him." Read on at the 23rd verse, where He explains that to manifest Himself means, He will *make His abode* with us. Meditate on this, the holy God abiding in the soul! Well may Jesus say, "Peace I leave with you, My peace I give unto you."

And the loving direction is given, "He that hath My commandments and keepeth them, he it is that loveth Me." "If a man love me he will keep My Word." The same blessed truth is taught by Paul in Phil. 4. After He tells us to "be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God," he goes on to say (ver. 9.), and "the God of peace shall be with you." And when the God of peace abides with us, when He manifests Himself to us, what does He do? "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be presented blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23).

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight through Jesus Christ, to whom be glory for ever and ever. Amen."—(*Word and Work.*)

TELEGRAPHIC NEWS.

Constantinople, June 7th: Montenegrin despatches assert that the Montenegrin troops have defeated the force under Ali Saib Pacha, and deny having been defeated by him as was stated in his despatch to the Porte. On the other hand, the Montenegrins confirm the success gained over them by Suleiman Pacha.—Latest advices from the seat of war in Asia Minor state, that the advanced guard of the Right wing of the Russian army has arrived at Nariman-beyond Olti, and that the Left wing has reached Kara Kilissa, both without opposition.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

St. Petersburg, 7th : It is semi-officially stated here, that Count Schouvaloff, the Russian Ambassador in London, and the Russian Ambassadors at Berlin and Vienna, are all returning to their respective posts, and that no change is contemplated being made in these appointments. It is futhermore stated, that on their return special negotiations will be opened up, but that they have instructions to reassert the views expressed by Russia prior to the declaration of war against Turkey, and to disavow the designs imputed to Russia in the East.

London, 8th : In the House of Commons last night the Hon'ble R. Bourke, in answer to a question put, said he had reason to believe that the Powers interested in the navigation of the Suez Canal concur in the action taken by England in the matter.—Sir Stafford Northcote said the Government was not desirous of imposing limits on belligerent rights, its sole object being to protect the Suez Canal.

Constantinople, 8th : Latest accounts agree in the expectation that the Russians will make the passage of the Danube at Nikopoli.—Advices from the seat of war in Armenia state that the main Turkish Army under Ahmed Mukhtar Pasha is encamped at Hassan Kaleh.

Paris, 8th : The President of the Paris Municipal Council has been sentenced to 15 months' imprisonment for having attacked Marshal MacMahon in a speech.

Berlin, 9th : The Berlin papers consider that the dissolution of the present French Chamber of Deputies would imply the triumph of the Ultramontane party, and would involve Europe in a general Conflagration.

London, 10th : Advices from St. Petersburg state that the Russian Press in discussing the rumoured probable peace negotiations are indignant at the notion of Russia being satisfied with peace without obtaining solid guarantees.—According to unofficial despatches received, the Russians yesterday attempted the passage of the Danube between Nikopoli and Sistova, but were repulsed by a strong cannonade from the Turkish side of the river.—His Imperial Majesty the Czar has paid a visit to Bucharest. —Latest advices from the seat of war in Armenia state that the Russians have occupied Ardanutsch to the west of Ardahan.

Constantinople, 10th : The capture of Kristach by the Turks under Sulieman Pacha is confirmed, but the Montenegrins still hold the Duga Pass.

Alexandria, 10th : Several Turkish War vessels have arrived here to serve as an escort to the Egyptain Contingent about to start for the Turkish Army.

Constantinople, 11th : A despatch has been received From Mehemed Pacha, dated at Novi Razaar, in which he states that the column under his command is successfully advancing on Montenegro.—Ali Saib Pacha has repulsed the Montenegrins at Podgoritza.—Latest from the Danube states that the Russians are massing their troops opposite to Rustchuk and Nikopoli.—Advices from Armenia state that the Russians have masked Batoum.—The Turkish Chamber of Deputies has approved of a forced loan of five millions sterling.—A despatch has been received from Ahmed Mukhtar Pasha, which states that the Russians are retreating between Kars and Erzeroum, and that they have abandoned Olti.—The Turkish head quarters have been advanced to Zevin.—A Turkish ironclad has been attacked by Russian torpedo boats at Sulina, but without sustaining any damage, two of them having sunk whilst three exploded harmlessly.—A general rising is expected in the Island of Candia.

London, 12th : In the House of Commons last night, Lord George Hamilton (Under-Secretary of State for India), replying to a question, said it was inexpedient at present to publish the conversations which took place at the Conference held at Peshawur between Sir Lewis Pelly and the Afghan Envoy, but which had, he said, not altered the relations between the Government of India and the Ameer of Afghanistan.—In the Lords, Mauley (? Lord Morley) proposed the appointment of a British Consul somewhere in Central Asia to watch the interests of India Lord Salisbury, in reply, said there was no occasion for alarm at the proximity of the Russians to our Indian boundaries, and that the Government was already aware of the desirability of having a Consul in central Asia.—At the Merchant Tailors' dinner last night, Lord Salisbury made a speech in which he insisted on the necessity of maintaining the European peace, and being ready to defend British interests if they were attacked. Lord Derby also spoke and concurred in the remarks made by Lord Salisbury, adding, however, that the maintenance of peace was the greatest of British interests.—Advices from St. Petersburg state that the Russian Government has ordered a military levy of 220,000 men.—The Right Wing of the Russian Army in Armenia is falling back in the direction of Pennek.—The Turkish troops have re-occupied Olti, which the Russians abandoned.—According to an official Turkish despatch, Turkish troops from the garrison at Batoum are operating in the Caucasian provinces of Russia.—Latest advices from Athens state that an insurrectionary agitation has broken out in Thessaly and Epirus.

13th : The Egyptian Contingent for service against the Russians left Alexandria for Turkey yesterday under escort.—A telegram has been received at St. Petersburg from the Grand Duke Michael (brother of the Czar), stating that the Russians are reconnoitring the environs of Kars, and that the Provinces of Daghestan and Terek are quiet.—Prince Milan of Servia will pay a visit to the Czar at the Russian head-quaters at Ployesti.—OBITUARY :—Major-General Edwafd Lake.

Constantinople, 13th : The military preparations which the Russians had made for the passage of the Danube at Giurgevo have been frustrated by the cannonade from the Turkish side of the river.—According to unofficial Turkish accounts the Russians are retreating from the district of Erzeroum in order to besiege Kars.—Dervisch Pacha has been appointed Governor of Kars, and Mustapha Pacha has been appointed Commander of Batoum.—The Porte has ordered the Governor of the Island of Crete to send Mussulman and Christian delegates to Constantinople to explain the demands now made by the Cretans.—After a battle between the force under the command of Suleiman Pacha and the Montenegrins, which lasted continuously for fifty-five hours, the latter withdrew to Banjani. Both sides suffered very heavy losses.—Prince Nicholas of Montenegro has established his head-quaters at Ostrag.

London, 14th : The Russian Government has issued a new loan of £15,000,000 sterling.—Advices from St. Petersburg state that a Russian expeditionary force is marching against the Turcomans from Krasnovodsk, and that the Turcomans, having been attacked and completely defeated by the Russians, are now migrating to Merve.—It is semi-officially stated that Count Schouvaloff, who has arrived in London, has only brought a disavowal on the part of Russia of the designs imputed to her with respect to Egypt and the Suez Canal.—According to officials Turkish despatches, Pacha Suleiman has, after desperate fighting, forced the Duga Pass and is advancing on Nicksics, and that Ali Saib Pacha and Mahomed Pacha, with the forces under their command, are marching to join him. —Advices from the seat of war in Armenia state that on Friday and Saturday last the Russians made repeated attempts to carry out their works before Kars but were unsuccessful on each occasion, and that fighting there has recommenced. OBITUARY.—The Grand Duke of Hesse.

Paris, 14th : The Republican Party in the French Chamber of Deputies have resolved to refuse to vote for the Budget when it is brought forward.

PASSENGERS SAILED.

Per P. and O. Str. *Geelong*, 8th additional :

For Southampton.—Mr Robert Scott and Mr T Ashton.
For Brindisi.—Surg Major Griffiths, Mr Vertue, and Mr G H Simmons.

Per P. and O. Str. *Zambesi*, 15th :

For Southampton.—Lieut A J Garrett, Mr and Mrs McAnally and six children, Mrs Thomas Hatton, Mr Henry Rogers, a gentleman, and a lady.
For Venice.—Mr L Singer, Mr Westlake, Mrs E Spinner, Mr Boydell, Captain and Mrs Shaw and child, Mr H Berger, Mr Fras B Hanna, Colonel Edward Dun, and Monsr G de Contonby.
For Brindisi,—Mr Booth, Mr E M Fogo, Major Thornhill, Mr G F Prevost, Captain Allen, Mr A C Campbell.

PASSENGERS ARRIVED.

Per. Str. *Trinacria*, 13 from Liverpool (May 7) :

Capt and Mrs Ebden and infant, Mr Henry Leeds, Mr Paul Anthrray, and Mr Grey, two children and two ayas.

Per P. and O. Str. *Avoca*, 14th :

From Brindisi.—Capt Begbie, Dr J Barry, and Mr Mitchell
From Southampton —Miss H Lawson, Mrs G G Brown, Miss Brown, and Mr H W G stling.
From Suez.—Mr Neubile.
From Aden.—Capt Heaviside, Mr J Bond, Mr E Conner, and Mr W A Smith.

Domestic Occurrences.

BIRTH.

STEWART—Sunday June 10th, at his residence Marine Street Fort, Sarah the wife of Mr. W. S Stewart of a daughter.

MARRIAGE.

McCANN—BADER—June 7th, at St. Peter's, Mazagon, W H. McCann, Esq, Suprintendent Coast Guard Service, Salt Department, to Emma Louisa, only daughter of the late Professor J. A. Bader, of Leipsic University, Germany

DEATHS.

MACPHERSON—June 5th, at Aberdeen, drowned, while bathing, Robert D. M. Macpherson, aged 14, only son of George M. Macpherson, Bombay Civil service.
HAMILTON—June 9th, Walter, and on the 13th, Harry, sons of F. S. Hamilton, Bombay Civil Service.

"BOMBAY GUARDIAN."

Subscriptions received from 9th to 16th June 1877 at the new rate.

C. Monnet, for postage, Rs. 2 ; Mrs. Joseph Ilett, 14th July 1877, Rs. 1-8 ; Mrs. Raitts Home, 16th August 1877, Rs. 1 ; Rev. Appaji Bapuji, 30th November 1875, Rs. 2 ; Mrs. Baird, 30th June 1877, Rs. 1 ; G. Ainsworth, 30th June 1877, As. 8 ; Custom officer, 24th June 1877, As. 8 ; Sargeant H. North, 31st August 1877, Rs. 3 ; C. Jacka, 13th July 1877, Rs.1 ; Thomas Morton, 31st August 1877, Rs. 1-8 ; Geo. Davidson, 23rd June 1877, Rs. 1 ; W. A. Collins, 17th June 1878, Rs. 7-10 ; P. Nordfors, 31st Dec. 1877, Rs. 4-8 ; T. G. Stockbridge, 14th April 1877, Rs. 7-12 ; S. M. Smylie, 30th November 1877, Rs. 6 ; R. Oliphant, 31st August 1877, Rs. 5 ; Rev. W. Robbs, 28th February 1878, Rs. 18-6-4 ; Miss R. L. Terry, 24th March 1877, Rs. 6-9 ; Mrs. T. D. Paddy, 27th July 1877, Rs. 1 ; P. Hitchens, 7th June 1877, As. 8 ; G. H. Edwards, 24th May 1877, As. 8 : Wm. Carroll, 30th June 1877, Rs. 1.

Advertisements.

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THIS Home at Mazagon is supported by public contributions. It is now in need of funds. Address Mrs. Raitt, care of James Morris Esq., Gowala Tank Road. Bombay.

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Head Mistress—MRS. SMEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

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D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. and Mrs. McDonald, and by Mr. and Mrs. Smeaton.
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